1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

754 saw in it the sorceress who was causing the trouble and went to Hiva Oa, where she lived, to visit her. As he approached, he announced himself by chanting (*tatapa*), "I am———," using the name of the old woman's grandchild. He told her that she must remove the spell, but the old woman refused to listen to him. A second time, the young man built his fire, saw the old witch in it again, and returned, telling her this time that, if [681] she did not remove the spell, he would bring the French authorities, who would send her to the French penal colony in New Caledonia—to a native the most terrifying of all punishments. Frightened into acquiescence, the old woman took the man to the place where she had performed the spell, dug up the article of clothing that had been buried, and scattered the ashes and earth. The native wrote down the exact date and hour of this happening, and it was found afterwards that, at precisely this time, the afflicted captain's eyes were relieved and he removed the bandage which he had worn for months.

Protection Against Spells

Père Pierre (4) describes the rite called *kopu ehu*, the object of which was to protect or insulate an individual against *nati kaha*. A *tuhuna* (whether there was a special *tuhuna* for this is not evident) was employed. He made of coconut fiber seven smooth rings (*mata*), six of which he burnt upon a stone, throwing away the seventh. The ashes he put in coconut water (*vai oe*) with *fau* flowers. This drunk as a potion by a person, insured him against a spell of *kaha*, even though one might be worked directly against him.

Sometimes when a person was employing a native doctor to cure some ill, a personal enemy found out where this doctor had built the fire he had used in preparing his remedy, and at that place the enemy built another fire and recited a spell to counteract the one intended to cure, thus causing the sickness to remain.

DIVINING

787 One of the most common methods of second sight was by gazing into a liquid. Thieves were sometimes detected by *tuhuna* employed for this purpose by gazing into a taro leaf filled with water. In the story of Kena, the hero's mother fills a taro leaf with water, looks into it, and, seeing the lower regions (Havai'i), dives into the water and thus arrives in these regions. In another story is described the pouring of oil on the surface of the sea so that the person might see into the lower regions. Inspirational priests at the temple were supposed to be able to detect breakers of the ceremonial *tapu* by seeing their images in their bowls of *kava*.

10: Linton E-5 (1920-1921)1939
OX6 Marquesas OX6

expropriated a garden which belonged to a household of low rank. The wife sent her familiar to make the chief's wife sick and give her the appearance of pregnancy. When the chief's wife realized that her illness was due to magic, a ritual was performed to discover what *fanaua* was causing her trouble. As soon as she and her husband, the chief, learned the name of the *fanaua,* they knew who had sent it and why. The chief thereupon returned the garden, the spirit was called off, and his wife was well again. In cases where restitution was not made, however, the attack continued until the woman died.

Occasionally women who had *fanaua* were killed by the irate relatives of women whom their spirits had attacked. This was the only case in which men killed women, and even this seems to have been somewhat unusual and to have resulted in a blood feud.

The incidence of *fanaua* was about one to every three women. The *fanaua* themselves were graded in power, a *fanaua* who was a relative being considered more effective for defense than for offense. He protected his women against the attacks of other *fanaua* but would not act as a strong or constant aggressor against her enemies.

The *fanaua* belief had still another form. Not only the spirit of the woman who had the *fanaua* was united to him after death, but also the spirits of all the women whom he might have killed. For the victims, at least, this was a highly unpleasant relationship, and could be escaped only by directing the spirit to kill another woman to take the place of the first victim. A woman who died in childbirth was thus assumed to be united to a *fanaua* after death and eager to kill some other woman in order to escape from him. She might indicate the new victim to him, not out of personal animosity toward this woman but merely as a means of getting herself out of a bad spot. It was therefore dangerous for a woman to approach a place where a *fanaua's* victim was buried, since by doing so she might attract the dead woman's attention. Such victims were buried in places